DEATH
AND THE
GRAVE
No Bar to Believers Happinesse.

OR,

A SERMON preached at the Funerall OF THE *Lady* HONOR VYNER, In the Parish Church of *Mary Wolnoth* in *Lombardstreet*, July 10. 1656.

By WILLIAM SPURSTOW, D. D. and Minister of Gods Word at *Hackney*.

If in this life onely we have hope in Christ, we are of all men most miserable, 1 Cor. 15. 19.
I will ransome them from the power of the grave, I will redeem them from death: O death I will be thy plagues, O grave, I will be thy destruction, Hosea 13. 14.

Omnia sub sole vanitas; ergo supra solem veritas.
Paulin. in Opusc.

LONDON,
Printed for *J. Rothwell*, at the Fountain in Goldsmiths-row in *Cheapside*. 1656.

DEATH

AND THE

GRAVE

No Man to Deliver Himself.

OR,

A Sermon preached at the Funeral

OF THE

Lady HONOR VYNER,

In the Parish Church of Mary Magdalen in

Lombard-street, July 20. 1696.

by WILLIAM SHERLOCK, D. D. and

Minister of God's Word at Hackney.

If thou be wise, thou shalt be wise for thyself: but if thou scoffest, thou alone shalt bear it. Solom.

Thou hast redeemed from death, and from the power of the grave, I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction. Hosea 13.

Consider what I say, and the Lord give thee understanding in all things. 2 Tim.

LONDON:

Printed for [illegible] at the Temple Gate in Chancery-lane.

TO THE
RIGHT WORSHIPFULL
Sir THOMAS VYNER, *Kt.*
And Alderman of the City of *LONDON.*

SIR,

SInce that you are pleased not to be dissatisfied with the long stay of this Sermon, it matters not to give an account to others, to whose hands it may happily come, what the causes are that have made it to stick so long in the birth. And yet I am willing they should understand thus much: First, that it is a sad work, *and that I never preached or printed more unchearfully: Sorrow is a passion that moves slowly, it makes the words slow as well as few,*

and the pace to be creeping, and snaile-like: there is nothing in it that runs, but teares. Secondly, that it is an imperfect work, *and unfit for that end to which it seems to be designed; and therefore I gladly would that it might have been still hid like* Saul *behind the stuffe, and not have appeared in publick view. For I know it will be looked upon as a kind of record that beares upon it the name of the* Lady Honor Vyner, *whose name should alwaies be written by me,* aureis potius literis, quam vili hoc liquore, *in Letters of Gold rather then with this vile and cheap Inke, so many were my obligations to her for the constant and reall favours that she was pleased to heap upon me, which must still live, and be acknowliged by me: But the best at present that I can make of this way is, that black is suitable to mourning,*

ning, and that broken notes, sentences, and inconsistencies (with which I feare this little piece abounds) are in sorrow pardonable, if not commendable. And this is all that I shall now say on my own behalf.

To you Sir, who are still a sad mourner under this hand and stroke of God, I hope this Sermon may afford such prevailing considerations as may cause you not to sorrow as others that have no hopes, in regard that she is not dead *but* sleeps, *is not* lost *but* found, *not taken from the company of the* living, *but of the* lamenting. *Though therefore your eyes may drop as a* limbeck, *yet let them not run as* spouts; *though sighs may come from you, yet take heed of* repinings. *It is God that hath done it, and who shall say unto him, What dost thou? I know you do strive against dejections,*

(and

(and I blesse God) that hitherto you have born your crosse as becomes a Christian; continue, I beseech you still in the exercise of Faith and Patience, that so when you are tried, you may receive the Crown of life that the Lord hath promised to those that love him, James 1.12. *And that you may thus do, and be thus crowned, shall be the prayer of him, who thankefully acknowledgeth all your love, and rests*

SIR,

Your most affectionate friend

and servant in the Lord

WILLIAM SPURSTOWE.

DEATH and the GRAVE no Bar to a BELIEVERS Happineſs.

PSAL. 17. 15.

I ſhall be ſatisfied, when I awake with thy likeneſs.

IT is ſtoried by the famous *Tully* concerning *Syracuſe*, that there is no day throughout the whole yeer ſo ſtormy, and tempeſtuous, in which the inhabitants have not ſome glimpſe and ſight of the Sunne: The like obſervation may be truly made on all thoſe Pſalms of *David*, in which his complaints are moſt multiplied, his feares, and preſſures moſt inſiſted on, that there is

not any of them ſo totally overcaſt with the black darkneſs of deſpaire; but that we may eaſily diſcern them to be here and there interveined and ſtreaked with ſome comfortable expreſſions of his faith and hope in God. If in the beginning of a Pſalm we finde him reſtleſs in his motions, like *Noahs* Dove upon the overſpreading waters; yet in the cloſe we ſhall ſee him like the ſame Dove returning with an Olive branch in its mouth, and fixing upon the Ark. If we finde him in another Pſalm ſtaggering in the midſt of his diſtreſſes through the prevalency of carnall feares; we may alſo in it behold him recovering himſelf again, by fetching arguments from faith, whoſe *topicks* are of an higher elevation then to be ſhaken by the timerous ſuggeſtions that ariſe from the fleſh. If at another time we behold him like to a boat on drift, that is toſſed and beaten by the inconſtant winds, and fierce waves, yet we ſhall ſtill finde all his rollings and agitations to be ſuch as carry him towards the ſtanding ſhore, where he rides at laſt both in peace and ſafety. And of all this the

preſent

preſent Pſalm is both a full and lively inſtance.

For in it holy *Davids* afflictions are neither few nor ſmall: His *innocency* that is wounded by malicious ſlanders, His *life* that is in jeopardy by deadly enemies that compaſs him about, His *preſent condition* that is imbittered unto him by the preſſing wants of a barren Wilderneſs, while his foes live deliciouſly in *Sauls* Court. And yet under the weight and combination of ſo many ſore evils, *David* carries himſelfe as one that is neither hopeleſs nor forſaken: yea, layes his eſtate in the ballance againſt theirs, and in this low ebbe of his vies with them for happineſſe; and at laſt ſhutting up the Pſalm with a triumphant *Epiphonema*, concludes himſelfe to be by far the better man. *As for me, I ſhall behold thy face in righteouſneſſe, I ſhall be ſatisfied when I awake with thy likeneſſe.* They 'tis true enjoy the face of their King, whoſe favour is as a cloud of latter rain promiſing a fruitfull harveſt of many bleſſings, *But I* (ſaith he) *ſhall behold the face of God in righteouſneſſe*; whoſe loving

kindneſſe is better then life, cloathed with all its Royalties: they have their bellies filled with hidden treaſure, having more then a common hand of bounty opened unto them; but I have more gladneſs put into my heart, more then in the time that their Corn and Wine encreaſed. They have their portion in hand, as being men of this world; but I have mine laid up in the other: *I ſhall be ſatisfied when I awake with thy likeneſs.*

In the words we have his and every believers eternall happineſs in the other life, ſet forth in three particulars as a moſt effectuall Antidote againſt preſent troubles and temptations that ariſe from the malice of wicked men againſtt them.

Firſt, the time of his abſolute and compleat happineſs. *Cum evigilavero, when I awake.* Some Interpreters conceive, that by this waking the Prophet intends no more then to expreſſe the lively ſence and confidence that he hath of the return of Gods favour unto him, under this dark night of trouble and ſorrow which is now upon him: and though he now be like

those

thoſe that are aſleep, who for that time want thoſe pleaſures and delights which others enjoy; yet he ſhall awake again to behold the light of Gods face ſhining upon him like a bright Sunne with manifold emanations of love and bounty. But others both of the Ancient and Modern carry the *M*etaphor far higher, applying it to the reſurrection, and the ſtate of bleſſedneſs after death, which to me ſeems to be both a full and genuine interpretation; in regard that *David* comforteth himſelfe in his preſent wants with the hopes of an after happineſs, totally differenced from that which thoſe whom he ſtiles *the men of the World*, and ſuch as have *their portion in this life* are made partakers of.

The ſecond is the *meaſure* and redundancy of his happineſs: *I ſhall be ſatisfied.* The Sun is not ſo full of light, nor tho Sea of water; as he ſhall be at his awaking of endleſs bliſs and perfection. Our deſires in this life are (as the Lawyers ſay, of ones will, while he lives) wholy *ambulatory*, and admit of as many alterations, as ſuch teſtaments doe of additions and expunctions; being

being neither *filled* nor *fixed* with the fruition of any satisfactory good; But in the the other life our desires are terminated in the fulness of our enjoyments, and as *faith* is swallowed up in *vision*, so are our *desires* in *complacency*: we affect nothing that we have not, and we have nothing that we do not affect.

The third is the *object* of his happiness, together with the *manner* of his enjoying it: *I shall be satisfied with thy likenesse.* The *object* is the *likenesse* of God, that is, his glory and perfection, with which he sits clothed on his Throne of Majesty. The *manner* of enjoying it, is by beholding of it; not by way of resultancy, and *mediante speculo*, by the conveyance and help of a glass; but by an immediate, clear, and permanent vision, in which he shall be filled with the knowledge and sight of God, so farre as the capacity of a creature can reach unto: but as it is impossible to bring the vast body of the Sunne into the narrow compasse of the eye that beholds it; so is it much more impossible to comprehend the being of an infinite God within

the

limits of a finite understanding, when elevated and widened to its highest pitch.

Having opened the words in the several all branches, which naturally they shoot forth into; I shall begin with the first particular, the time of *Davids* and every believers compleat happinesse: [*When I awake*] And from it gather two Observations.

The first, (which I shall but briefly touch) is, *That death to the godly is no more then a sleep.* The grave in which they rest is as their bed; the darkness of it as the night; and their resurrection from it, as the joyfull morning. The Heathens have called death by the name of sleep as well as the Scripture. *Homer* saith, that sleep and death have one mother, and are begotten of the night: And the *Cynick* falling into a sleep, a little before his death, pleasantly said, *Frater me mox traditurus est fratri suo*; one brother is now delivering me into the hands of another: but yet they never stiled it so upon the same ground which the Scripture doth, neither ever could, being wholy ignorant of Christ, by whom

John. c. 11 11 5

whom death is wonderfully changed from an enemy to a friend, from a curse to a blessing, and is put into the Inventory of the Saints priviledges which accrew unto them by Christ, 1 *Cor.* 3. 22. It comes now to them rather *by sin, then for sin*, because it is not *in ordine à peccato ad supplicium, sed ad salutem*: it comes not as a middle thing between *sin and damnation*, but *between sin and salvation*. And therefore may now fitly be resembled to a sleep in these respects.

First, sleep is a *ligation*, not an *ablation* of the externall senses; it obstructs their function and exercise, but it doth not destroy the faculty: So death interrupts and suspends the action of life, but it doth not extinguish the root and principle of a believers life, so as to make it to admit of no return. The Philosopher thought indeed the dissolution of the body to be argument full enough to evince the impossibility of its resurrection, and therefore derided the doctrine of it when *Paul* preached it, *Act.* 17. 18. But *Job* tells us, that though his reines be consumed

sumed within him, that yet with his eyes he should behold God, *Job* 19. 27. and the Prophet saith, that Christs dead shall arise and sing, *Isay* 26. 19. The silence of the grave is but a kind of *Pythagorian* Ἐχεμυθία or restraint onely for a time; sight, hearing, speech shall all return again. For though death hath made a separation between soul and body, yet neither soul nor body are by it separated from Christ: but as in *Christ* the Union *Hypostatical*; so in his *members* the Union *mystical* is inviolable: and therfore they are said *to sleep in Jesus*, 1 *Thes*: 4. 14. to *die* not *out* of the Lord but *in the Lord*, *Rev.* 14. 13. yea *into the Lord*, *Rom.* 14. 8. so as by death to be more closely joyned to him: being then united to him that lives for evermore, their very dust must needs be a living part of him.

Secondly, in regard both of the time and manner of sleep and death. Some as children are put sooner to bed; others again sit up longer before they go to sleep: some have their life like a Winter day short and cloudy, and with them it is

quickly night; some have it lengthned out like to a Summer day, and with them it is late before the evening of their life shuts in. Some as children when undressed by their Parents, begin to struggle and express a backwardness; others again as throughly wearied with their stirring, call to be had to bed: And so some Christians shrink at the approaches of death, and are loth to be unclothed; others again as burthened with their earthly tabernacle, groan to have mortality to be swallowed up of life. *Hezekiah* when the Prophet bids him set his house in order, for he must die and not live, turned his face to the wall and wept sore, 2 *King.* 20. 3. But *Paul* he desires to be dissolved and to be with Christ, which is best of all, *Philip.* 1. 21.

Thirdly, death is a sleep in regard of the likeness of our being awakened both from the one and from the other. It is observed by the Naturalists that no noise more suddenly awaketh a man from his sleep, then an Humane voice; yea though it be that [illegible] that heavie and deep slumber

slumber which precedeth death it self, as the Aphorisme noteth it in *Hippocrates*. The way by which our Saviour raised *Lazarus*, *John* 11. 45. and *Peter* raised *Tabitha*, was by a voice, *Acts* 9. 40. And the way by which all the congregation of the dead shall be awakened from the grave, shall be, not by the immediate voice of God, but by the voice of the *Son of man*. *The hour cometh* (saith our Saviour) *in which all that are in the grave shall hear his voice and come forth*, *John* 5. 28. It is his voice that shall cause the Sea to give up its dead, and shall make the bones of his Saints that are scattered over the face of the whole earth to come together.

But it is not my purpose to weary the Metaphor in a full and close pursuit of it, or to draw an exact parallel between sleep and death: It being a point that I least aimed at in this present exercise. The application that I shall make is briefly double.

First, if death be but a sleep to believers, then it should cause us to moderate our sorrow on the behalf of our dearest

friends and relations that are fallen asleep in the Lord: as also to correct that excesse of fear in regard of our selves, who are apt to be dismayed at the harbingers of the King of terrors, *age*, *pain*, and *sicknesse*, and to sink under the sad thoughts of an imminent dissolution. Who is troubled when he understands his sick friend is laid down to rest? and who is afraid to put off his clothes at night, when he goes to bed? Sleep is not an *hurtfull*, but a *necessary* kind of privation and intermission: It is the sick mans Physitian, the travellers and labouring mans restorative, the only *Parenthesis* of the afflicted mans sorrows; and from hence it is that *Aristotle* in his *Ethicks* saith, that for well nigh half their time the miserable and the happy do little differ. And are not all these together with far more high advantages found to meet in the believers sleep of death? is there not then a perfect release from all the miseries of this life? is there not by it a cure wrought of all the maladies both of the soule and of the body, so that the one shall no more relapse into

into its former ſins, nor the other into its old diſeaſes & cares? the eye ſhal not weep for ſorrow, nor the brow ſweat with labor, the head ſhall not ake with the multitude of anxious thoughts, nor the phancy be moleſted with the dreams & viſions of the night: when we awake from it we ſhall ſay it was the beſt and quieteſt ſleep that ever we ſlept, and the beſt phyſick that ever we took for the putting of a final period to all our diſtempers. Let not therefore believers dread the thoughts of death as others doe, nor ſhreek out when they eſpie this ſnake creeping into their boſoms; for hurt them it cannot having loſt its ſting; but benefit them it ſhall, being made by Chriſt an egreſs from all miſery, and an ingreſs into all happineſs.

The ſecond application is, to acquaint us how neceſſary it is to exerciſe faith and holineſs while we live, that death may be a comfortable ſleep to us when we die. No man can die in the Lord that lives not to the *Lord*; nor ſhall awake from death to happineſſe, that doth not firſt awake from ſin to holineſs. It is a vain

preſum-

presumption to conceive that a man that lives and dies in his sins, can ever have the same joyful resurrection with them that have made it their constant work to die to their sin. Northern and Southern rivers though they run from contrary points meet in the same Sea; but they whose waies and Principles are contrary unto theirs that profess holiness, shall never be found with them in the same Heaven. If we look for according to Gods promise, new heavens and a new earth wherein dwelleth righteousness, 2 Pet. 3. 13. we must have righteousness dwelling in us here, or else we shall never dwell in them hereafter. O then that they would lay this to heart who dread the separation of the soul from the body; but yet are not at all afraid of the separation and disunion both of the body and soul from God, that so they may timely busie themselves in those waies and duties, which may make the first death that cannot possibly be avoided by them, to be comfortable to them; and may also wholly prevent their dying of the second death,

death, which leaves all those that fall under the stroke of it eternally hopeless.

And thus I have done with the first Observation, touching it well nigh with as light an hand as *Jonathan* did the honeycomb, into which he onely dipt the end of his rod; but by that small tast his eyes were enlightned; and so I hope may ours also by that little which hath been spoken of it. There remains yet a second observation, which growes as ripe fruit upon the same branch and is next to be gathered, and that is this.

1.

That the happiness of believers is not absolute and entire untill their resurrection from the grave: nor are they filled with bliss and glory to satisfaction till they be awaked. In nature the tree puts forth first buds, then blossoms, and afterwards by a further digestion of the sap there is a production of the fruit; and so it is with believers in their supernatural and eternal blessedness, in which they are not at once estated; but have it first in the buddings of it by faith and hope, in the blooming of it by the joyes and comforts *Doct. 2.*

forts of the Spirit, with which they are often lifted up towards Heaven; but the ultimate fulness of it, they enjoy not until the whole man come to be possessed of Heaven. *We are now the sons of God, but it doth not yet appear what we shall be,* 1 *John* 2. 2. Our present condition at best falls as far short of our future, as a faint ray doth of the Sun when it shines in its full strength. The learned *Verulams* observation of Prophecies falls in much with the manner of our celestial happiness, who saith, that they have *gradus & scalas complementi*, certain gradual fulfillings, in each of which they grow more clear and distinct: And so hath it sundrie progressive steps, and ascentions, in each of which we are truly partakers of it after a growing and encreasing way, as I shall show in five steps.

S. John. 5. 24.
S. John. 6. 54.
S. 1 John. 5. 11.

First, believers have life and eternal blessedness, *in pretio*, in the price that is laid down for it. *Ephes.* 1. 14. It is called a *purchased possession*, an inheritance that doth not descend to us by *birth*, but is given to us by *grace*. He who hath a

natural

natural right unto it, as being the *heir of all things*, *Heb.* 1. 2. hath given unto us a right of *purchase*: Our title is founded in Christs bloud which makes it truly ours; he having by it obtained a power to give eternal life to whomsoever he pleaseth.

Secondly, believers have it *in promisso*, in the promise, which is a declaration and conveyance of what Christ hath purchased to be to their behoof, and the oath of God which is added to it, is as the seal upon the label of the deed, that gives a further ratification unto it; that so by *two immutable things in which it was impossible for God to lie*, *they might have strong consolation*, *Heb.* 6. 18. And who is it that by the eye of faith views and reads those evidences, in which a crown of life, *Revel.* 2. 10. a Kingdome that cannot be moved, *Heb.* 12. 28. an inheritance that fadeth not away, 1 *Pet.* 1. 4. are all ascertained to him, doth not rejoyce more under the hopes of glory, then the greatest of Princes ever can in the fruition of all their worldly greatnesse.

Thirdly, they are partakers of Heaven

it selfe, *in prodromo*, in their fore-runner, the Lord Christ. He at his ascension took seisin and divery of it in their name, *John* 14. 2. *I goe to prepare a place for you.* An expression (as some conceive) borrowed from travellers, amongst whom some one is by agreement sent before to take up lodgings for the rest of his company. And as he takes, so also doth he keepe possession in their names, preserving still their right unto it, untill they come to be possessed of it themselves. And hence it is, that the Apostle saith of believers, that *they are raised up together, and made to sit together in heavenly places in Christ*, Ephes. 2. 6.

Fourthly, they have the happinesse of Heaven, *in primitiis*, in the first-fruits, and pledges of it, every grace of the Spirit is *scintilla futuræ lucis*, a sparke of their future glory; every comfort of it is *gutta fontis vitæ*, a drop of the well of life; and are as certain evidences of an ensuing fulness; as the day-star is of an approaching morning. The tasts and prelibations of happinesse, which believers have in this life

life by the mouth of faith, the sight of Heven which they have by the eye of faith, that sometimes stands, on tiptoe, and peeps into the things that are within the vaile, doe differ onely in degree and not in kind from the full fruition and vision of God which they have in the other life, when their souls and bodie, are reunited to each other, and both conjoyned unto Christ their everliving head and Lord.

Fifthly and lastly, believers have life and eternall blessednesse, *in messe*, in the rich and full harvest of it; when all the promises both of grace and glory are wholy accomplished, when all the expectations of faith and hope are swallowed up in endlesse admiration, when all the desires of the soule, which are more restlesse then the Sunne in their motions, are eternally fixed upon one simple and infinite good, which contains in it the perfection of all delectible objects. *Quid avarius cui Deus non sufficit in qua sunt omnia?* What can be more insatiable then that man, whom God doth not suffice, in whom all things are? can any thirst after

a larger possession then immensity? a surer state then immortality? a longer term of yeers then perpetuity?

But if you ask me why God defers the consummation of his childrens happinesse unto the resurrection, and makes it to be like a *Jacobs* ladder, that hath sundry steps and ascensions: amongst many grounds that may be assigned, be pleased to take these.

First, God doth it that he may hide his counsels and purposes concerning his children from the eyes and knowledg of carnal & proud men, to whom the external meanness of Christ and his followers becomes a stumbling-block, and a just occasion to make them perish in their sins. And he doth it also that he may hide his people from their rage and fury, who are as impatient at the least appearances of their welfare, as Bulls are at the sight of Scarlet. They envy them their morsels of bread, much more their Manna; their rags, much more their robes. The evil husbandmen in the Gospel as soon as they beheld the heir, deale worse with him then with their

Lords

Lords ſervants, *Luke* 20:14. And did but the wicked of the world but fully know whoſe the inheritance of Heaven were, they would fall upon them as the Jewes upon *Steven*, and ſtone them to death.

Secondly, God doth it that he may ſhew forth the greatneſs of his power. Alchymiſts boaſt much of their skill, that they can turn baſer mettalls into more noble, Lead into Silver, Copper into gold, but the ground upon which they build their preſumption is, that theſe baſer mettals are in their nature in the way to be better; and ſo they doe but perfect that which is imperfect and would by courſe of nature have become perfect though they had never laboured it; But they never aſſayed to turn droſs into Silver, or dirt into Gold. And yet the power which God putteth forth is far greater, when he raiſeth his children from the grave to Heaven, and makes them that were *Netherlanders*, dwelling in the duſt, to be citizens of the new *Jeruſalem* which is above, the companions of Angels, and coheirs with Chriſt. Who but an infinite power can

make

make a vile corruptible body to put on incorruption? or can change a naturall body into a spirituall body, so as that it shall not need the assistance of meats and drinks, but live as the Angels doe? or can make a body sowne in dishonour to rise in honour, being beautified with the glorious endowments of *clarity*, *agility*, and *impassibility*?

Thirdly, God defers the full happiness of believers till their resurrection, that they may have occasion to shew forth and exercise all kind of graces that bring glory and honour to himselfe. If the crown were set upon their heads, while they were as infants in the cradle, where would their patience in enduring trials and in waiting on the pleasure of God be made visible to the world? If they were all forthwith taken up from earth to heaven, where would be the exercise of their hope, and earnest longing after the appearing of Christ in glory? If there were no such changes as death and dissolution intervening, where would be the glory of the Christians faith who now believe that which the line of

reason

reaſon cannot fathome. Is there any deſart ſo hopeleſſe as death and the grave, deſertion of life and being, when *milke* forſakes the *breſts*, *marrow* the *bones*, *blood* the *veines*, *ſpirit* the *arteries*; and the *ſoule* the *body*? And yet after ſuch deſolations faith expects a reſtauration: *I know* (ſaith *Job*) *that my Redeemer liveth, and that he ſhall ſtand upon the Earth at the latter day: and though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God*, *Job* 19.25,26. Believers know the power of God can eaſily break aſunder the bands of death, and therefore yield to it as priſoners of hope.

Fourthly, God doth it, that there may be a conformity between Chriſts and the believers entrance into glory. He was firſt abaſed, and then exalted; He ſuffered, and then was crowned; he deſcended into the grave, and then aſcended into Heaven. *O fooles and ſlow of heart to believe all that the Prophets have ſpoken; ought not Chriſt to have ſuffered theſe things, and to enter into his glory?* ſaith our Saviour to his doubting Diſciples, *Luke* 24.25,26. Sure-

ly

ly, if He went from the Crosse to his Throne, it is not meet that we should *balk* the one, and *take* the other: If he were stripped naked, before he was cloathed with Majesty and honour, we may not refuse to undergoe the same condition with him; especially he having sanctified to us *abasements*, *afflictions*, *death* and the *grave*, by undergoing them for us.

Fifthly, God doth it, that he may declare himself *just* in his *threatnings*, as well as *gracious* in his *promises*. It was his Law that if any man did offend, he should die the death; and therefore though he hath taken away the curse from off the soul, yet he hath not taken away the stroke of it from the body; though he have in mercy freed his chosen ones from Hell, yet he hath not exempted them from the grave. Let not therefore any so *presume* on his *goodness*, as to *slight* his *justice*, or conceive that the *promises* of the *Gospell* have vacated the *threatnings* of the *Law*: but let them remember, that he is known by executing of judgement, *Psal.* 9. 16.

as

as well as by ſhewing mercy, *Exodus* 34. 7.

In the application of this truth I ſhall be very brief, and touch onely upon two inferences, without inſiſting upon either, that ſo I may not by the lapſe of time be wholy fruſtrated in ſpeaking to other particulars, that are yet like rich hangings folded up and not preſented to our view.

Firſt, it may acquaint us how needful a grace patience is to believers, whoſe felicity is in expectation, not in poſſeſſion, whoſe life is a ſeeds-time, and not an harveſt, that ſo they may not droop at the delay of the promiſe. It is one choice piece of the ſpiritual armour with which the Apoſtle would have the *Epheſians* feet to be ſhod, to ſecure them both againſt the roughneſs, and the length of their way, *Epheſ.* 6. 15. It is that he prayes for in the behalf of the *Theſſalonians*, *that God would direct their hearts into the patient waiting for Chriſt*, 2 *Theſ.* 3. 5. It is the commendation of the *Saints* given by the Angel, *Revel.* 14. 12. that they bare patiently the furious aſſaults of Antichriſt without fainting, expecting by faith his ruine and

their own exaltation. Let us therefore arme our selves with the same mind, both in running our race, and bearing our burthens without murmuring or dejection, believing that in the best season God will make our happinesse to grow as the light, untill it be consummated in its ultimate perfection and stability.

The second inference is, that though the compleat happinesse of believers be future, that yet it is no ground to any to slacken their present diligence of *standing perfect and compleat in all the will of God*, *Col.* 4. 12. or to procrastinate their service till they draw neerer the borders of the other World, because they conceive the reward to stand at a great distance: for when they have done whatever we can imagine to lye within the latitude of a creatures ability, yet their work will never arise to any equality with their wages. For could we suppose a mans obedience from his birth to run in a paralell line with the *purity* of the whole law, and that he should abide in that estate as many yeers as the world hath stood minuits; yet when the total summe

of

of all his duties and ſervices is caſt up, it would fall as far ſhort of the reward with which God crowns the ſervices of his children, as the ſmalleſt fraction doth of the greateſt number, or the leaſt filing of gold of the riches of the whole Indies! How ſedulous and careful therefore ſhould believers be, to let ſlip no ſeaſon, nor to foreſlow any occaſion of honouring God in the exerciſe of all holineſſe, whoſe time is but ſhort, whoſe works are but imperfect; and yet are rewarded with full and endleſs bliſſe.

I leave now the firſt particular the *time* of *Davids* happineſs [*when I awake*] and come to the ſecond, the *meaſure* and redundancy of it, which follows next as well in order of the words, as of the parts: *When I wake I ſhall be ſatisfied.* This one word *ſatiabor*, points out the wide difference that is between Earth and Heaven; the one is the place of *deſires*, and they ſpeak *indigency*, the other of *having*, and that ſpeaks *fulneſs*. Whom *have I in Heaven but thee O Lord? And there is none upon Earth that I deſire beſides thee*, *Pſal.* 73. 25.

25. On Earth we may have *contentment*, which consists in curbing our appetite, and bringing our mind to our estate, but in Heaven we have *satisfaction*, and that is, when our estate is fully according to our mind and desires. Then all the thirsty appetites of the soul, and of the whole man are filled and satisfied with enjoyments sutable to the several faculties: The understanding that is filled to its utmost capacity with truth, the will that is satisfied with goodnesse, and the senses with pleasure. When therefore believers change Earth for Heaven they doe not lose their happinesse but perfect it: as Fish when they fall out of the narrow and small brooks into the wide and deep Sea do not leave their Element, but are more in it then before.

Bolton 1. 2. 115 &c

To open more distinctly the fulness and perfection of the blessednesse of Heaven, I shall set it forth two waies. First, *Comparatively*. Secondly, *Positively*.

First, let us compare it to the best things here below, such as mens hearts, and endeavours are most carried forth unto, and we

we ſhall quickly find how light they will be in the ballance, and how heavy the other. Gold, pearls, precious ſtones do *but* ſerve to ſet forth the pavements of the ſtreets, the Walls and Gates of the *new Jeruſalem*, *Revel.* 31. But alas! they are too mean things to ſhadow forth the riches, glory and dignity of the Inhabitants? What is the beauty of the High Prieſt garments wherewith he entred into the Holy of holies, to thoſe robes of righteouſneſſe with which the Saints are cloathed? What is *Solomons* throne with its ſteps and aſcents, to the throne upon which they ſit? What are his ſervants and attendants, which aſtoniſh the Queen of *Sheba*, to thoſe Angels that are their miniſtring ſpirits? they are but as rags, as a dunghil, as motes in the Sun-beam to the beam it ſelf.

Secondly, compare it with the foreſt ſufferings and afflictions that any have, or may ſuſtain while they are in the body, and they will all be as ſo many foiles to ſet off the pefection of the happineſſe of Heaven. Who have met with harder meaſure from the World by perſecutions, by torments

ments, by ſlaughters, then Chriſtians? and who have ſuſtained them with ſuch courage and reſolution as they have done? giving greater thanks to their enemies, when they have been condemned, then when abſolved. *Paul* under the hope of glory, joyes in tribulation, *Rom.* 5. 3. The
5. believing Hebrews knowing that they have in Heaven an enduring ſubſtance, take joyfully the ſpoyling of their goods, *Heb.* 10. 34. Others that they might obtain a better reſurrection, have not accepted of deliverance from the ſword, flames and other tortures when it hath been offered unto them, *Heb.* 11, 35. It is ſtoried of
5. *Adrianus* that Martyr, that ſeeing many Chriſtians put to ſo cruel and bitter deaths, he asked others of them what it was that they ſuffered ſuch grievous things for; and their Anſwer was, *Speramus illa bona quæ oculus non vidit, auris non audivit, in cor hominis non aſcenderunt:* We hope for thoſe things which eye hath not ſeen, ear hath not heard, nor ever entred into the heart of man to conceive. Whereupon he was ſo moved, that he forthwith

desired to be enrolled in the catalogue of Martyrs, and so suffered his Wife exciting him thereunto. Needs therefore must the happinesse of Heaven be full and perfect, when for it, men are willing to *forgoe* the *sweetest* things, and to *undergoe* the *hardest*; and yet reckon all *not worthy of the Glory that shall be revealed in them*, *Rom.* 8. 18.

Thirdly, the fulnesse of the felicity of Heaven may appear, if we compare it with the *joyes and comforts of the Holy Spirit*. Such they are, as that the Scripture styles them *strong consolations*, *Heb.* 6. 17. *full joyes*, *John* 15. 11. *Joy unspeakable* and *full of Glory*, 1 *Pet.* 1. 8. *abounding consolations*, 2 *Cor.* 1. 5. And yet all the joy and peace that believers are partakers of in this life is but as a drop to the Ocean, as a single cluster to the whole Vintage, as the Thyme or Honey upon the thigh of a Bee to the whole Hive fully fraught with it, or as the break and peep of day to the bright noon-tide. But yet these tasts of the Water, Wine, and Honey of this celestial *Canaan* with which the Holy Spirit makes

glad

glad the hearts of believers are both far more desirable and satisfactory then the overflowing streams of all earthly felicities: And there are none who have once tasted of them, but say as the *Samaritan* woman did, *Lord give me that Water that I thirst not, neither come hither to draw*, *John* 4.15. So also the first and early dawnings of the heavenly light fill the soul with more serenity, and ravish it with more pure joy, then the brightest Sun-shine of all worldly splendor can ever doe. I have read of a devout Person who but dreaming of Heaven, the signatures and impressions it made upon his fancy were so strong, as that when he awaked he knew not his Cell, could not distinguish the night from the day, nor difference by his taste Oyle from Wine, still he was calling for his vision and saying, *Redde mihi campos floridos, columnam auream, comitem Hieronymum, assistentes Angelos.* Give me my fresh and fragrant fields againe, my Golden pillar of light, *Jerom* my companion, Angels my assistants. If Heaven in a dream produce such extacies, as drown and overwhelm the

exercise

exercise of the ſenſes to inferiour objects; what tranſes and complacencies muſt the fruition of it work in thoſe, who have their whole rational appetite filled, and their body beautified with its endleſſe glory?

Secondly, as we have ſeen the tranſcendent fulneſſe of Heavens happineſs *comparatively*; ſo now let us view it a little *positively*, and that both in its *cauſes* and in its *properties*.

Firſt, the *efficient cauſe* of all the fulneſs and glory of Heaven is God. It is his royal manſion built by himſelf, and for himſelf, *Heb.* 11. 10. No Artiſt had either head or hand in the creating of this ſtately fabrick; for who could make it ſutable to his greatneſs but himſelfe, who onely underſtands his own excellency. The Tabernacle, the Temple in which his typical preſence only was, were both by his appointment to have art and coſt beſtowed upon them, that ſo they might the better draw reſpect and reverence to his name who was worſhipped in them: how much more will God beautifie and deck his Throne of Ma-

jesty on which he sits, & on which he will manifest himself in all perfection unto the whole Assembly of the first born, whose names are written in Heaven, that he may forever be adored, and admired by them.

Secondly, if we look upon Heaven in the *meritorious cause* of it, as it is a purchased inheritance; so it will appear also to be full of glory. When we hear what a vast sum hath been given for a Lordship, for a Jewel or Diamond by them that have become *propreiators* of them, we usually conclude, that they are of more then common worth, or else men would not have expended so much treasure for them: How much better may we argue, the worth and excellency of Heaven, for which the Lord Christ laid down his bloud as a price to gain us thereby a right and a title unto it: Surely he who is the wisdom of God knew the value and worth of it to be such as none but himself could ever have been able to compass, or else he would not have given his precious bloud for that, for which men or Angels had been sufficient to have bought with their stock.

Thirdly,

Thirdly, the riches and glory of Heaven is seen in this, that Christ is the *exemplary cause*, and pattern to whom believers are to be conformed. *He shall change our vile body* (saith the Apostle) *that it may be fashioned like to his glorious body*, *Phil.* 3. 21. In his abasement he became like us bearing upon him our infirmities; but in our exaltation we shall be made like unto him: We shall not onely behold his glory; but we shall be partakers of it. And can they want any thing who sit upon the *same throne*, who feed at the *same table*, who are cloathed with the *robe* of *his righteousness*, who are dignified with the *titles* of being *heirs* with him, *brethren to him*, and *members* of *him* who is *the head* that filleth All in all, *Ephes.* 1. 23.

Fourthly, the full blessednesse of Heaven may be demonstrated from the *matter* or *object* of it; which being fully perfect must needs make the partakers of it fully blessed. Felicity consists in an aggregation of all good, if any thing be wanting, it cannot be absolute and intire: And can we find any perfect coacervation of all the

scattered objects of good, but in God, who as he is in all things, so all things are in him after a more excellent manner then ever they were, or can be in themselves: they never were without *imperfection*, and since the fall not without *impurity*; but in him they are *perfect* without defect, and *pure* without polution. When therefore God in Heaven, and not any confluence of created good is the object and matter of believers happiness, must it not needs be *full*? Can he that inherits all things, *Revel.* 21. 7. want any thing? or can he who hath a full and constant communication of God himself not inherit all things?

Fifthly, the *final cause*: For Gods making Heaven proves the happinesse of it to be perfect. Gods end in all his works is his glory; for he that is the fountain of his own being, must necessarily be the end of his own actions: but yet the manifestations of his own glory, are not in all his works alike, the more or less he communicates himself to them, the more or less are they glorious. Now there are no where such perfect communications of God as in Heaven.

Heaven. That is the place designed by God, where all the riches of mercy and of glory that *eye hath not seen, eare hath not heard, nor the heart of man conceived*, shall be all revealed in their full lustre and beauty: there *pardoning grace* in the full discharge of all debts that could never have been paid, shall be for ever admired; there *sanctifying grace* which is now imperfect shall be compleated: there we shall know, as we are known, and love as we are loved; loving God not as we do here with a love of *desire*, but with a love of *friendship*, being for ever united to him, and made fully happy and blessed by him.

Secondly, the full and satisfactory happiness of Heaven will appear in the inseparable *properties* and *adjuncts* of it; but through want of time I can onely point at them in a brief gloss upon those words of the Apostle, 1 *Pet.* 1. 4. *An inheritance incorruptible, undefiled, and that fadeth not away.*

First, it is felicity which is *incorruptible*. There is nothing on earth which serves either for *necessity*, or for *delight*, for *food*

or

or for *ornament*, but it hath in it *a latent seed* of mortality which in time prevailes against it, and corrupts the being and substance of it. *Bread* that is the staff of life, *that* in a few dayes moulds. And *Manna* that for its excellency is Angels meat, if kept but a little *that* stinks: *Gold* that serves for riches *that* rusts, and *clothes* that are for ornament wear into rags. But in *Heaven* there is nothing but what is free from corruption. The *food* which the Saints live on is the *tree* of life, Revel. 22. 2. *the crown* which they wear is a *crown of life*, Revel. 2. 10. The *riches* which they possess, are *durable riches*, Prov. 8. 18.

Secondly, It is *undefiled*. As it is free from *corruption within*; so is it also from *soil* or any abasement from *without*. Sorrows cares, fears, take away the lustre of all earthly felicity, and make it become like a chrystal glass blown upon by some impure breath that retaines little or nothing of its native brightness: But in Heaven all our enjoyments are *pure*, without the least stain or spot of any evils that may cast a dimness upon their beauty, there is no *fear* of

of loſing what we have, nor vexing *care* in keeping what we have; no *ſorrow* in grieving for any thing that we want: What ever we there poſſeſs is made delightful to us by an *holy ſecurity*, and a *perfect complacency*.

Thirdly, It is felicity that *fadeth not away*. There is a double fading to which the moſt deſirable things on earth are ſubject: the one is, when the *things themſelves recede* from that beauty and verdure with which they ſometimes flourished: the other is, when they *fade in our eſteem and affection*, ſo as to become leſs amiable to us, and leſs deſired by us. But to neither of theſe is the happineſſe of Heaven liable, as it abides in the ſame luſtre and brightneſs, which had in the firſt moment that we entred into it; ſo have we alſo the ſame height of ravishing joyes and delights after Millions of years fruition of it.

The uſes of this point might be various; but I may not draw them out into number or length, I ſhall therefore confine my ſelf to a briefe nomination of two.

First,

First, If the happiness of Heaven be full and satisfactory, it should then take off the edge both of our desires and endeavours in the eager persuit of things that are below. *Illi sapiant terrena, qui promissa cœlestia non habent.* Let them savour earthly things (saith *Jerom* to *Celantia*) who have no interest in Heavenly promises: And yet it is both strange, and sad to see how earthly the conversations of many are who professe to have Heavenly expectations, running after the empty pleasures, and perishing delights of the World with as much vehemency and strife as the small Fish do after a fly, or rotten Worm that swims upon the top of the Water who shall first catch it. But alas! how do such men belye their hopes and give occasion to the World to say, that what ever they professes of Heaven carries more of a design in it then a real truth, and that they drop and let fall such notions, as *Atalanta* did her golden balls, to stop and impede the course of others that themselves may gain and graspe the more? Let me beseech you therefore who have taken upon you the name

name of *Chriſtians*, to raiſe up your minds and ſoules towards Heaven, where *your Treaſure*, *your Crown*, *your Saviour*, and *your God* all are, that thereby you may vindicate Religion from that reproach which it lies under, and your ſelves of that ſinne of earthly-mindedneſſe, which like a root of bitterneſſe hath ſpread it ſelfe, to the defiling of many; ſo that I may truly ſay, that from the daies of *John the Baptiſt untill now the Kingdom of Heaven never ſuffered leſſe violence, nor the World more.*

Secondly, how great is their folly who exchange a full and ſatisfactory happineſſe for empty and tranſient pleaſures? and how ſad will their end be, when dying in their ſinnes, evill and miſery ſhall come upon them in its perfection? What is it that heightens the bleſſed condition of thoſe that are in Heaven, but this, that their happineſſe is pure without mixture, and laſting without end? And is not this the aggravation of the ſinners eſtate in Hell, that it is ſheere wrath without the

least allay of mercy, with which they are filled; and that it is abiding wrath, without the least hope of end, with which they are tormented? There is not so much as a drop of water to a *lake* of fire; not a *moment* of ease to an *eternity* of pain. All their short pleasures are turned into sufferings that are eterpity to the bottom; their mirth is changed into endlesse sighings, their tabrets and shawmes into everlasting beatings, and hammerings upon the anvils of their breasts, their shoutings into howlings, and their clapping of hands into a perpetuall gnashing of teeth. O that I might therefore by a timely expostulation with sinners prevent that desolation that else will certainly befall them! *Why doe you lay out your money for that which is not bread?* Why do you refuse the free tender of that mercy, which hereafter at any rate you would gladly purchase? Is then a little ease worth a World? and are now the comforts of God worth lesse then a few base lusts? Would you then subscribe to the hardest conditions of duty and service

that

that God could propound, and say Yes Lord to every question? and will you now make a denialL to every woing? O *consider this all ye that forget God, lest he teare you in pieces, and there be none to deliver you*, Psalm 50. 22. O remember that your life is not so long to day as it was yesterday, and that though the Sunne *times* measure did once stand still, yet time it selfe ever passed forward, and did neither stand with the Suns standing, nor return with the Suns returning.

The last branch that should now be spoken unto, is the *matter* and *manner* of this happinesse which is both full and satisfactory: the *matter* of it is GODS *face* or *likenesse*, which is commonly termed by the School, *fælicitas objectiva*, objective happiness: the *manner* of enjoying it, is by *beholding the face of God*, which is by them also called *fælicitas formalis*, formall happiness. Mans objective happiness lieth wholly out of himselfe, and out of every creature, and the more he fixeth his happiness upon the object without himselfe

vid Caryl l. 6. p. 376

ſelfe, the more happy and excellent he is; for as the eye is perfected by light without, ſo is the ſoule by God. But yet ſecondly, not God abſtracted and ſimply conſidered, is mans happineſſe; but God enjoyed and looked upon as God, with whom he hath perfect union and communion, is that which makes up mans formall happineſs. And this is that viſion and fruition of God which *David* ſaith when he awakes he ſhall be ſatisfied with. But I muſt of neceſſity wave what I intended to ſpeak of this point, having already exceeded (I feare) the time, that ſhould confine and terminate this Exerciſe.

It is I know expected, that I ſhould ſpeak ſomewhat concerning this worthy Lady, the Lady *Honor Viner*, whoſe ſad funerals we now celebrate; but it hath never been my cuſtome on ſuch occaſions to add a long *Panegyrick* to a *Sermon*, the end of this meeting being rather to inſtruct and counſel the living, then to commend the dead. Yet do I not with others think

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it wholy unlawful to give a due teſtimony to the dead, in mentioning ſuch things of their life and converſation, as may be uſeful patterns to the living for their imitation. If we look into the Ancients, we ſhall find them mingling the praiſes of their friends with their ſorrowful mournings over them. Thus *Ambroſe* commends *Saturus* his worth as well as deplores his loſs, the ſame doth *Nazianzen* for *Gorgonia* his ſiſter, *Auſtin* for *Nebridius* his friend, aud *Bernard* for *Gervaſius*. The great miſcarriage that hath brought this way both under ſuſpition and cenſure, hath been the golden commendations that ſome have beſtowed upon worthleſs perſons, as if they did make it their profeſſed art to garniſh Tombes and Sepulchres, But though Tombes may receive an addition of beauty from colours laid upon them; yet pearls do not, they ſhine beſt not by a borrowed but by their native luſtre: And ſuch an one is ſhe of whom I am now ſpeaking whoſe own reall endowments and qualifications will more commend her, then

then adscititious and studied praises. I shall therefore give you a plain and genuine character of what she was, which in brief is this.

She was one in whom many vertues did meet, which made her truly amiable. As a *wife* she was a rich blessing to him to whom God had for many yeers given her; She was both as *Ezekiels* wife, the *desire of his eyes*; & as *Salomons* vertuous woman, the *repose of his heart*, & did fully deserve that praise which is given by him *Prov.* 31. 11. that *the heart of her husband doth safely trust in her: so that he shall have no need of spoile.* She so managed domesticall affaires, as that by her prudence his care was eased, and all meet supplies fully furnished. As a *mother* she had most tender affections, which yet were governed with wisdom and discretion; and unto others whose relation stood at a further distance, she was (as I know themselves will alwaies readily acknowledge) a mother in *love* rather then a mother in *law*: such an one whom few will be found to equall, much lesse to exceed

ceed. As a *friend*, she was affable, and courteous, without haughtiness or pride, and reall without guile. But as the watering of the Diamond though it give a lustre to it, doth yet adde little or nothing to its value: so all morall perfections, though they set off and beautifie a Christian, yet not they, but true piety doth give unto him a reall worth. What therefore she was in this, as well as in the other, you shall see both by her way and practice.

In works of mercy she had an *open hand*, and a *tender heart*, but yet her charity run with a still and silent stream: great and deep rivers that pay a large tribute to the Sea, empty themselves oftimes into it in a more still manner then the petty and shallow brookes; and so did she diffuse her bounty with far lesse noise then many that *give little* and *boast much*. What she did in this kind was not to get her self a name, but to do the poor good.

Of private duties she was a constant observer, making Religion the work of her *Closet*, as well as of the *Church*. *Grande est*

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Christianum esse non videri: It is a great thing (saith *Jerom*) to be a Christian, not to seem one; and there is no character that doth better evidence the reality of profession in any, then a consciencious performance of unseen and secret duties, especially in these times in which Religion shoots forth into *leaves* rather then into *fruit*.

And as for her esteem both of the publique Ordinances and the Dispensers of them, the two contrary affections of *sorrow* and *joy* which of late had visible stirrings in her, shall be the present testimony. She was to my knowledge much affected with the sad breach that God had made upon this place, by taking from it an able and faithfull Pastor by the stroak of death; and was also not a little sensible of the mercy of God in providing again so happily for it. And for her affection to the Word, I shall now let passe her constant attendance on it on the Lords day, and shall briefly adde a passage that since my preaching came to my knowledge from

him

him that can best tell, and that is this: She expressed herselfe to be very glad that he was purposed to ease himselfe of such burdens as had hitherto lain upon him in his calling, and to draw his businesse into a narrower compasse: For now (saith she) I hope you and I shall heare more Sermons, and frequent more Lectures then before. A speech it is, which if some that have time and leisure would seriously think of, their *life* would prove more *usefull*, and their *death* more *comfortable*. But not many weeks after she had thus spoken, and pleased herselfe with the hopes of enjoying such happy opportunities, it pleased God to put a sudden period to her life, which yet was no other then what that infirmity with which she conflicted had once threatned, some of her friends feared, and her selfe expected; who sometimes [illegible] leave them on the sudden. Such indeed was the blow, as that it took from her the opportunities that others have in lingring sicknesses of expressing themselves; but

though they be wanting, yet God's hand on her speaks to us, and bids to keep our Lamps burning, and our garments girt about us, because we know not at what houre our Lord will come.

FINIS.